

# The Baptist Record

Thursday, April 12, 1990

Published Since 1877

## The work of the cross

The earth quaked in revulsion  
As drops of blood pelted its surface  
From the body of its own Creator.

The atmosphere turned dark  
As if to cloak the eyes of the universe  
From the sight of the atrocity —  
The horror that man did to the Lord of the Universe.

The cry sounded, "It is finished" —  
Signalling work completed. Work planned  
in the councils of eternity.

The ghost departed.  
The broken, bloody body was taken, crumpled, from the cross.  
Loving hands wrapped the body — spices, finest linen;  
and placed it into the tomb —  
the final chapter of the messianic dream  
of an insane Nazarene.

(Or so they thought)

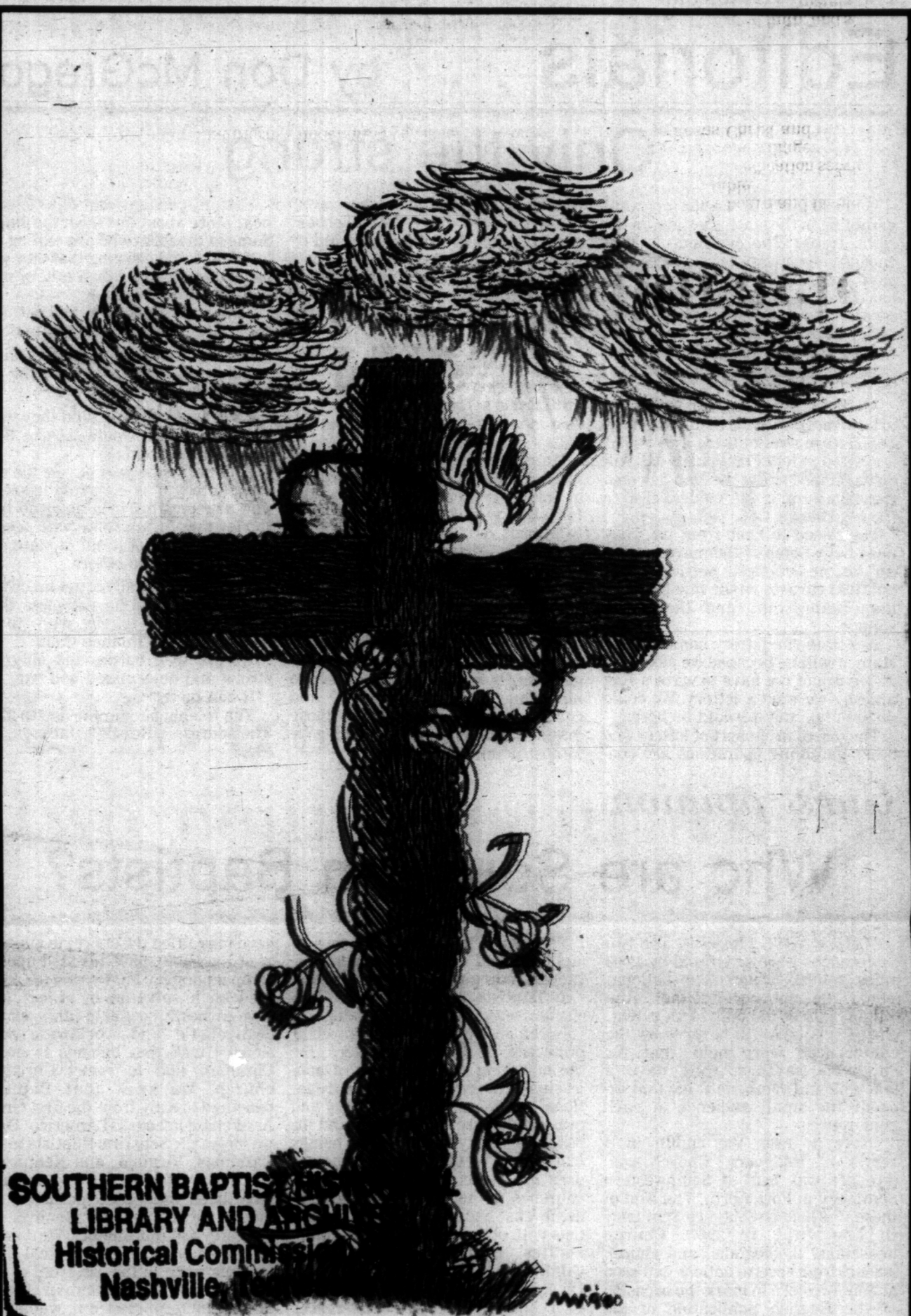
Reverberating out of the passages of time  
His Word powerfully rang,  
"Destroy this temple  
And I will raise it again in three days."

Those distant sounds of remembrance  
struck those who had had him killed.  
Memories of blasphemous words that could only be  
accomplished through human means.

Plans were made. Designs created.  
Jewish hearts feared. Roman might protected.  
But three days were accomplished and an angel  
Rolled the stone away to find  
a  
living  
breathing  
Messiah —

To the glory of God  
For the salvation of man.

— Donald Minshew  
Pastor, Lake Forest Church  
Walls, Miss.



— Michelle Weaver, Clinton

## Tanzania work crew not 'board' by miracle

By Vicki Brown

MBINGU, Tanzania (BP) — Perhaps it was the principle of feeding the 5,000 applied to building a church.

Seven Southern Baptist volunteers who paid their way to Tanzania to help missionary Calvin Brown build a church weren't looking for miracles, just hard work. They found both.

Weeks before the team arrived, Brown, of Abilene, Texas, made several 12-hour trips to the building site. He encouraged church members to complete the walls and make sure all materials for the roof would be available. On the final visit, he paid

a local merchant for half of the needed lumber and contracted for the remainder.

But when he went to pick up a load of the second half, he discovered the shop owner had sold half of the promised wood. So while the volunteers began putting up the roof, the missionary unsuccessfully scoured Mbingu and surrounding villages for more lumber.

The next morning the wood was finished but the roof wasn't.

"Pray the Lord will provide the nine pieces we need," Brown grimly told

the men as he climbed back into his truck. "If we don't find wood today, we'll just have to leave the project incomplete."

The search failed again that morning. At one point a villager stopped Brown and a Tanzanian Christian who was helping him. "He's an mchawi (Swahili for witch doctor)," the Tanzanian told the missionary.

"Satan doesn't want us to finish our church."

Discouraged, Brown prayed as he drove back to the building site: "Lord, we know your power is greater than

anything the devil tries. We trust you for the material we need."

As he parked his truck, a man he had never seen before walked up. "I understand you need some wood," the man said. "I've got nine pieces I'd like for you to see." Nine pieces — and of better quality than any they had already used, the volunteers noted.

Like the bread and fish in the biblical story of Jesus feeding the 5,000, the lumber exceeded the demand. Once the roof was completed, the men built seven pews and a podium from the scraps. Then they

found another board and fashioned a communion table.

At the church dedication service the next evening, one villager professed faith in Jesus Christ and two others who had become Christians earlier requested baptism.

The following Sunday, nearly 900 people attended the morning service in the completed building. Ten people made professions of faith, and several others requested church membership.

Vicki Brown is press representative for Southern Baptist missionaries in Tanzania.



# Editorials . . . by Don McGregor

## Only the strong

If the Baptists of Mississippi want gambling in the state, they are on the right track. The problem is that enough senators are so convinced that gambling is wrong that lottery at least has been stopped thus far. Those senators, however, have been hung out to dry because the Baptists who had caused the senators to believe that gambling is wrong have not supported them.

All that is necessary is a little time to be in touch with the members of the Legislature and let them know what is desired. A letter or a phone call will do it. If one calls, he can leave a message; and it will be delivered to the legislator.

They need to hear from us. They need help. Some of them are putting up heroic battles, putting their political careers on the line for what they believe in; and they need support.

If a state-run lottery comes to our state, it will be because we asked for it. We would not have to wave a flag and say we want a lottery. We could do nothing, and it would be here.

The forces in support of lottery and other gambling operations are con-

tinuing to fight, and they are a powerful army. We have let riverboat gambling get by if it is supported by the voters of the ports where the boats would dock. Let's stop gambling there. Let's urge those citizens in the port cities to vote against letting the gambling boats dock.

At this point it seems that a special session of the Legislature is in the making. There will be tremendous pressure to accept a state-run lottery as a means of helping to finance the state's education reform.

Many are demanding the right to vote on a lottery, but the constitution at this point denies that unless the Legislature makes it available by a two-thirds vote. There is no initiative system in Mississippi. The voters can't demand to vote on an issue. It has to be voted into being by the Legislature.

Maybe Baptists want a lottery. If so, we are doing well. The historic Baptist position, however, has been that gambling is wrong. We are opposed to bingo and raffles and lottery and casinos because we feel that those forms of attempts to get something for almost nothing is wrong.

Pastors, perhaps your folks need to hear more about this from the pulpit. Some of the folks who are calling the legislators and insisting that they vote in support of a vote on a lottery may be some of your folks.

Somehow we've got to beat this thing. We have the strength to do it.

Let's not leave our legislators hanging there. Let's help them do the job we've sent them there to do.

They need our help, and they want our help. And it would take so little time to help them.

Let's not be the ones paving the way for a lottery. It is not going to create any new income. It is going to take money away from some who need it and send some of it out of state and give some of it to others.

The schools would not get much and might even wind up with less than they have if a lottery were to be depended on to finance them.

We are in a battle, and only the strong and determined will win.

It can be us.

The telephone number is 359-3770. The address is Box 1018, Jackson, MS 39215.

NOW...  
WHAT ARE  
YOU GOING  
TO DO  
ABOUT IT  
?



## The realized hope

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. The guards were so afraid of him that they shook and

became as dead men. The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you." So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshipped him. Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me" (Matt. 28:1-10 NIV).

What a wonderful event that was! The hope of all the ages was realized at that time. The mental image of the angel sitting on the stone has always been a favorite.

That was resurrection day, the first day of the week. That is what we celebrate every Sunday in our worship services, but we place a special emphasis on that event on Easter Sunday.

As we are observing Easter, however, let us not forget the rest of the story. It is in the same chapter, verses 18 through 20: "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'"

Easter was the most glorious event of all time. Because of Easter we can carry the story of the atoning death on the cross and the triumph of the resurrection to all peoples everywhere.

Southern Baptists, therefore, are Evangelicals of the denominational type with deep roots in the Believers' Church heritage. We share common convictions with Evangelicals about the Bible, the gospel, and evangelism and missions. We also differ on various noteworthy matters from certain other Evangelicals. We are unashamedly denominationalists, not in the sense of wanting to erect or maintain unnecessary barriers against other Christians but in the sense of being committed to foreign missions, home missions, publications, radio and television, Christian education — theological, collegiate, and congregational — and helping ministries as Southern Baptists are cooperatively and sympathetically undertaking such. They belong to the Believers' Church heritage in that the nature of the church, of baptism, of polity, of ministry, and of church and state have been thought and held at great cost and are not to be taken lightly or irresponsibly forsaken.

Southern Baptists, with our increasing ethnic and linguistic diversity, are also the product of a heritage more complex and multi-faceted than we have often realized. Are we willing to be faithful exemplars and stewards of this entire heritage amid awesome and tragic human need and share the gospel of Christ.

James Leo Garrett is professor of theology, Southwestern Seminary.

## Guest opinion . . .

## Who are Southern Baptists?

By James Leo Garrett Jr.

FORT WORTH, Texas — The two conferences were separated by 1,000 miles and six weeks. The national media did not cover either; the religious press did only to an extent. Most Christians will never know the conferences were held; but for Southern Baptists, they have a teaching and symbolic value that exceeds the small audience at each conference.

Early in 1989, the eighth in a series of Believers' Church conferences was held at Southwestern Seminary in Fort Worth. The first of these was held at Southern Seminary in Louisville, in 1967. Church historians, theologians, and church leaders from several nations gathered at Southwestern to mark the occasion of the English publication of the writings of Balthasar Hubmaier (1481-1528), a Catholic priest who became an Anabaptist pastor, theologian, and martyr. Mennonites, Brethren, Baptists, and others whose roots are in the heritage of the Believers' Church and believers' baptism reaffirmed the validity and importance of their common convictions for today.

At Trinity Evangelical Divinity School, an institution of the Evangelical Free Church of America located in the north suburbs of Chicago, an Evangelical Affirmations conference was held in mid-May. Evangelical leaders attended, and a few Southern Baptists participated. It focused upon and gave reaffirmation to the common heritage and mission of Evangelical Protestants.

The two conferences can serve to highlight and clarify a proper self-understanding of Southern Baptists.

As Baptists, we belong to that line of churches whose very beginnings involved a costly stand for a church of professed, committed believers; for the baptizing by immersion of confessing believers only; for congregational polity involving voluntary and practiced church discipline; and for religious liberty for all human beings in a context in which the government does not persecute any church and churches do not exploit the government. That heritage is shared by Baptists with other denominations (Mennonites, Brethren, to an extent Quakers, Churches of Christ, Disciples of Christ, and others).

Of course, there are also differences among these denominations. Mennonites and Brethren have some convictions about nonresistance and peace not shared fully by others. Quakers do not practice water baptism and look to the authority of "the inner light." Churches of Christ connect the act of baptism with the remission of sins. Disciples of Christ have an identity with mainline, ecumenical Protestants.

In the heritage of the Believers' Church, Baptists have consistently opposed infant baptism, state-established churches, and religious persecution.

Together with these considerations we must likewise recognize that Southern Baptists also belong to Evangelical Protestantism. We share with those who since the 18th century

have magnified the supreme authority of the Bible, have insisted upon a distinct personal conversion to Christ (new birth, salvation by grace), and have earnestly sought to carry out the evangelistic and worldwide missionary task that belongs to every Christian and to every Christian church. We know that Baptists benefited greatly from the first Great Awakening in colonial America. Dare we forget the Separate Baptists in the Carolinas, Virginia, and Kentucky? There is evidence that Baptists also have been influenced positively by every subsequent awakening (or great revival movement). We do well to remember the Evangelical Protestants were in the forefront of the movement to abolish human slavery and of the temperance movement.

Today there are many types of Evangelicals. Some practice believers' baptism only, and others practice infant baptism also. Some are strong Calvinists in doctrine, while others are Arminian in theology. Some are premillennialists, and others are amillennialists. Some are denominationalists and work primarily within the framework of a given denomination; others are non-denominational independents who are not identified with a particular denomination but whose network of nondenominationalism serves as a kind of denomination. Some have yearnings for a restored theocratic pattern in the United States, while others are committed to a pluralistic society and the separation of church and state.

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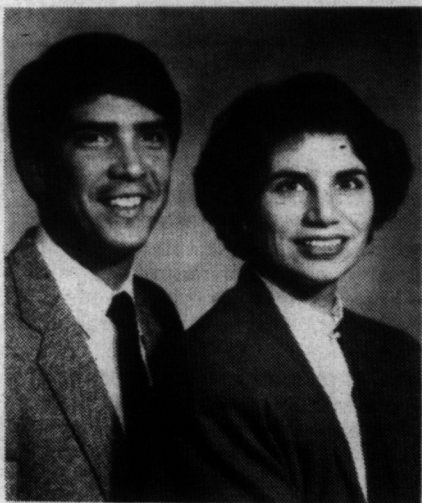
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Stephen and Joy Sanders



Kenneth and Martha Cooper

## Foreign Board appoints two couples from state

Four Mississippians were among 29 people named missionaries by the Foreign Mission Board April 3 at the San Diego (Calif.) Convention and Performing Arts Center. They were Martha and Kenneth Cooper and Joy and Stephen Sanders.

As missionary associates, the Coopers will live in the Middle East and North Africa region, where he will work in English-language ministries and they will be involved in a variety of outreach ministries.

Since 1984 he has been pastor of West Corinth Church, Corinth. Born in Saltillo, Cooper is the son of Sally Cooper of Tupelo, and the late Audie F. Cooper. He considers Myrtle his hometown and Myrtle Church there his home church.

He received the bachelor of arts degree from Blue Mountain College, the master of social science degree from the University of Mississippi, and the master of divinity degree from New Orleans Seminary.

He served in the U.S. Air Force. He also was pastor of Calvary Church, Louisville, Miss.; First Church, Potts Camp, and Oak Hill Church, Pontotoc.

Born in Starkville, Mrs. Cooper, the former Martha McIlwain, is the daughter of Edna McIlwain of that city and the late William McIlwain. She considers Starkville her hometown and Self Creek Church there her home church.

She audited classes at New Orleans

Seminary and attended Northeast Mississippi Community College in Booneville.

She worked in sales at Futurian in New Albany, was a dietitian at Mississippi Valley Food Service in Pontotoc, and minister of youth at West Corinth Church.

Joy and Stephen E. Sanders, children of Southern Baptist missionaries, will live in Indonesia, where he will start and develop churches and they will be involved in a variety of outreach ministries.

Since 1987 he has been pastor of Mineral Springs Church, Lockhart, Texas.

Born in Lufkin, Texas, Sanders is the son of Mr. and Mrs. Edward O. Sanders, missionaries in Indonesia. He grew up in Indonesia. He considers Tulsa, Okla., his hometown and Harvard Avenue Church there his home church.

He received the bachelor of arts degree from Oklahoma Baptist University in Shawnee and the master of divinity degree from Southwestern Seminary.

He has been a sales representative for Frito Lay in Tulsa and a warehouseman at Central Freight Lines in Fort Worth.

Born in West Point, Miss., Mrs. Sanders, the former Joy Sweet, is the daughter of Mr. and Mrs. James M. Sweet, missionaries in Peru and

(Continued on page 6)

## Wm. Carey trustee, John Thomas, dies

John D. Thomas, 71, died April 1 after a long battle with cancer. A Hattiesburg businessman, he had been a long-time supporter of William Carey College.

He had served as a member of the Carey College Board of Trustees, and as chairman of the board's various committees for 16 years. Last fall, when he stepped down as vice chairman of the board, the other members passed a resolution commending his service to the college.

Thomas Hall, the business administration building on the campus, is named for him and his wife, Ollie. In 1973, he led the Advance Gifts Division of a successful \$1 Million Dollar Campaign.

On March 15, the faculty and Board of Trustees had decided to confer an honorary doctor's degree to Thomas.

"I think probably the best way to summarize is the entire college community is saddened by the loss of

leadership that John D. Thomas has provided for approximately two decades," said Carey president, Jim Edwards.

Thomas owned and operated Gibson's Discount Centers in Mississippi, Louisiana, and Alabama until his retirement in 1983.

He pioneered discount store operations in Hattiesburg in 1960. He had been involved in retail sales since 1942, having owned and operated the Town and Country Store from 1953 until 1960. He was associated with Sears Roebuck from 1942 until 1953.

In connection with Gibson's Discount Stores he served as president of the 600 Gibson store franchises for three years.

He was deacon of First Church, Hattiesburg. He was known for his support of students who selected church-related vocations at Carey and the University of Southern

(Continued on page 4)

## NBC Easter special: on Baptists

FORT WORTH, Texas (BP) — NBC News will present an Easter special about Southern Baptist work Sunday, April 15.

Television viewers should consult their local TV listings to see if and when stations in their areas will carry the program.

NBC is producing the program in consultation with the Southern Baptist Radio and Television Commission and in conjunction with NBC's relationship with the Interfaith Broadcasting Commission. The interfaith

commission is made up of the Radio and Television Commission, the Jewish Theological Seminary of America, National Council of Churches, and United States Catholic Conference.

This year's Easter program — about Southern Baptists — will feature a worship service at North Phoenix (Ariz.) Church, including music by the minister of music, John Shillington, and the 200-voice sanctuary choir and orchestra, with a

message by Pastor Richard Jackson. Four stories about Southern Baptist work across the United States will be interwoven into the presentation.

One segment will focus on a visit with a Romanian refugee family that has settled in Jefferson City, Mo. They were able to come to the United States due to the efforts of Missouri Baptist Woman's Missionary Union Director Alberta Gilpin, a member of Concord Church, Jefferson City.

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The Second Front Page

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## FMB trustees vote to add two countries in Africa

SAN DIEGO (BP) — Southern Baptist Foreign Mission Board trustees elected new officers and appointed 30 missionaries in San Diego after traveling to nearby Tijuana, Mexico, for a firsthand mission experience.

During the April 2-4 meeting, trustees also voted to open mission work in two African countries and approved a report calling for Southern Baptists to help European Baptists strengthen their seminaries, training programs, and evangelistic outreach.

William Hancock, pastor of Highview Church, Louisville, Ky., was elected trustee chairman, defeating John Simms, an attorney and member of First Church, Roanoke, Va., 51 to 22. Hancock succeeds Mark Corts, a pastor from Winston-Salem, N.C., who rotates off the trustee board in June after 10 years of service. Corts has been chairman since 1988.

Morris Mills, a semi-retired building contractor and member of Bellevue Church, Memphis, Tenn., defeated Dale Cain, pastor of Calvary Church, Lubbock, Texas, 46 to 27, for first vice chairman. John Jackson, pastor of Crescent Avenue Church, Anaheim, Calif., and Betty Swadley of Springfield, Mo., were elected unopposed as second vice chairman and recording secretary, respectively.

More than 3,000 people gathered April 3 at the San Diego Convention and Performing Arts Center for the appointment of 29 new missionaries from 15 states for service in 13 countries. California Southern Baptists played host to the event.

At the close of the service, 75 people responded to an invitation from board President R. Keith Parks to consider mission service.

The next day trustees reappointed a former missionary and voted for the Foreign Mission Board to seek personnel to begin work in the African nations of Chad and Guinea-Bissau.

Twenty-two of the 90 trustees, accompanied by 14 family members and 14 missionaries and Foreign Mission Board staff members, split into small

groups April 1 to preach and give personal testimonies in nine Tijuana Baptist churches. They also shared their faith in several neighborhoods.

The evangelistic effort resulted in more than 30 public professions of faith in Jesus Christ.

The report from the trustee committee responsible for work in Europe concluded that "the time is not right" for the board to establish "another central theological seminary in Europe."

Instead, it said, the board should concentrate on strengthening existing work and further equipping missionaries and European Baptists for evangelism, church development, and theological education.

The committee's conclusions grew

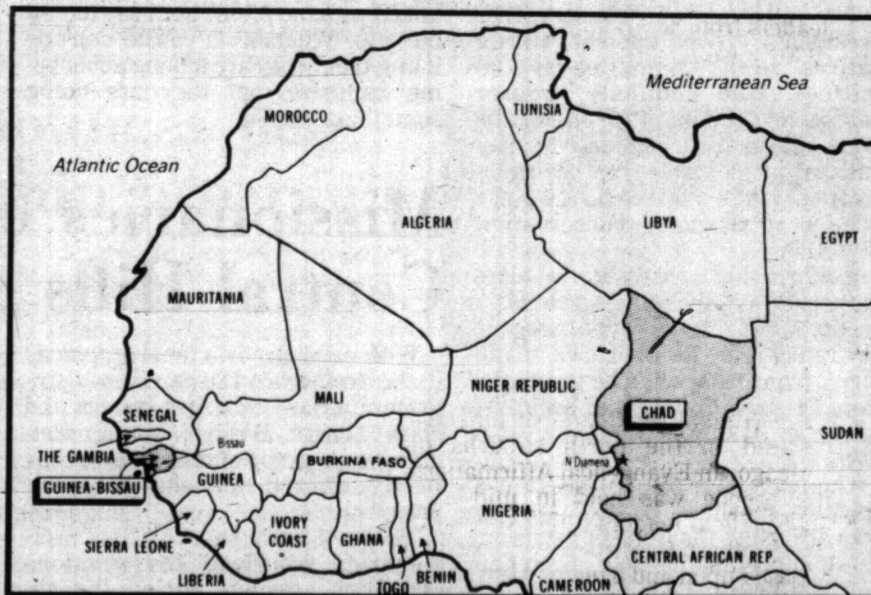
out of a study outgoing trustee Chairman Corts asked for last year after Ron Wilson, a trustee from California, urged the board to consider purchasing the property of an evangelical seminary in Brussels, Belgium.

Trustees accepted the committee's findings after defeating, by a vote of 23 to 18, a proposed amendment by trustee Paige Patterson of Dallas that the report be delayed for further consideration at the trustees' July meeting.

The eight-page report, drawn from input from a range of sources in Europe and the United States, cited several reasons for not establishing an additional central seminary.

The reasons included: no request

(Continued on page 6)



TWO NEW MISSION FIELDS — Southern Baptist Foreign Mission board trustees voted in April to open mission work in the African countries of Chad and Guinea-Bissau (shaded on this map). The board will seek missionaries to begin work in the two nations aimed at reaching several largely unevangelized people groups. In Guinea-Bissau, literacy work, agricultural and nutritional projects may be used to gain a hearing for the gospel. In Chad, water resource development, literacy, nutritional work and skill training are options. Once mission personnel are assigned to these two countries, along with Denmark and Nicaragua (voted on earlier), Southern Baptists will have missionaries in 120 countries. (BP) MAP by Wayne Hundley



# Montoya challenges 1990 SBC nominations

By Dan Martin

NASHVILLE (BP) — The report of the 1990 Southern Baptist Convention Committee on Nominations will be challenged by committee member David Montoya of Gravette, Ark.

Montoya is pastor of First Baptist Church in the northwestern Arkansas town. Within hours after the committee adjourned its March 22-23 meeting in Nashville, Montoya said he would present alternates to about half of the nominees at the SBC annual meeting June 12-14 in New Orleans.

"I was told before this meeting that this committee would be inclusive; I discovered that it was not," Montoya told reporters. "I was told the hard-line people would not be appointed this time and that we (the SBC) would be moving back to the center."

"But in this report you will find the hard-liners," he said. Montoya is one of two Arkansas representatives on the Committee on Nominations, which nominates trustees to the national boards, agencies, and institutions of the 14.9-million member SBC.

Each year, the 66-member committee meets in mid-March to deal with about 250 trustee posts; about half of the trustees considered are eligible for nominations to second terms. Thus, each year, under the staggered representation used by the SBC, about 125 new trustees are named.

Under SBC Bylaw 16, the report of the Committee on Nominations is made public at least 45 days in advance of the annual meeting. The bylaw also specifies that anyone who plans to challenge the nominations make the challenges known in advance so messengers may be informed.

The 1990 Committee on Nominations met in closed session at the SBC Building in Nashville. Members voted to keep the procedures and nominations confidential.

The Committee on Nominations has been at the heart of the 11-year theological political controversy in the denomination. Under SBC bylaws, the convention president appoints a Committee on Committees, which nominates members of the Committee on Nominations. The Committee on Nominations, after election by the convention, nominates trustees to be presented at the next annual meeting.

The election of "conservative" presidents — who appoint "conservatives" to the Committee on Committees, who nominate "conservatives" to the Committee on Nominations, who, in turn, nominate "conservatives" as trustees — has been a key strategy in the effort to turn the convention in a more "conservative" direction.

Montoya said he had been "a soldier in the political machine created by a group of individuals who abused the inerrancy issue for their own advantage," from 1982, when he graduated from Criswell College and became a pastor in Arkansas, until August of 1989.

The leaders of the "conservative" "political machine," he said, "are men who are using the issue of inerrancy as an opportunistic base... to gain political power. They do not reward soldiers for their theological homogeneity, but rather for their political loyalty."

"Because of my involvement in this political machine, which is easily verifiable and well documented, I was placed on the Committee on Nominations with instructions to place key people of the Arkansas network on the (boards)."

In August of 1989, Montoya secret-

ly tape recorded a political strategy meeting of the Arkansas network, in which the election of their candidate for state convention president was discussed, as were other Arkansas and SBC objectives.

Montoya made the recording public and wrote articles for national publications accusing the "conservative" political machine of changing the inerrancy movement "from one of correction to one of corruption... from pursuing doctrinal purity to pursuing power politics, focusing not on inerrancy but on personal advancement, prestige, vendettas, power, and, of course, money."

He said the inerrancy movement began as an effort to end liberalism in the SBC. "Finding those liberals is like going on a snipe hunt — you're told they're out there, but no one's ever seen one," he said.

He noted during the news conference a promise by "conservatives" to "enlarge the tent" of the SBC to be more inclusive in the appointments. "I did not recognize one single person (nominated) who would be recognized as a moderate. I did recognize some very hard-liners," he said.

The March 22-23 meeting of the Committee on Nominations "was a good meeting, but it was definitely their (the "conservative" political machine's) meeting," Montoya said. "I believe the members were sincere and felt they were doing right. I stood, I opposed, I voted, I abstained because I saw another process taking place."

"At the close of the meeting, I asked that I be allowed to present a minority report. They voted that down. I was the only person in the room that asked for a minority report."

"I am going to present a minority report because I believe there are other, more middle-of-the-road, non-political Baptists out there who need to be appointed. I don't believe we are going to get anywhere with this controversy as long as we keep recirculating the same political leaders over and over again."

"There are those who will be angry because I have brought this out. I am sorry, but it needs to be brought out," he said. "There are some who will say my integrity is worthless because I talked with the press; but I say the Bible says, 'Whatsoever you do, don't do it in secret.' They are talking about being inclusive, but they are doing something else."

## Missionaries enlisted for Central Hills camp sessions

With missions as a focal emphasis in the Brotherhood Department's programming for Royal Ambassador and High School Baptist Young Men campers, a group of missionaries has been enlisted for the camping program.

These Southern Baptist missionaries will lead the missions education sessions during the six weeks of resident camp and three weekends of Lad/Dad camp in 1990.

Campers attend daily mission activity sessions in small groups. This setting allows the campers to question the missionary and hear a personal reply. The campers are able to learn the biblical teachings about Christian missions, the personal faith and call of the missionary, and how the campers can fulfill Christ's commis-

Montoya mentioned two examples he identified as "hard-liners" being named by the committee: Lee Roberts, a Marietta, Ga., businessman who led a challenge against Mercer University and its president, being named to the SBC Executive Committee, and Robert Tenery, pastor of Burkemont Baptist Church in Morganton, N.C., and editor of a conservative publication, the Southern Baptist Advocate, being named to the SBC Sunday School Board. Tenery served an eight-year term as an SSB trustee and rotated off in 1989.

Montoya said he would begin contacting state executives, denominational leaders, and "anybody I can find" to begin assembling his list of alternate nominees. He said he would make them public in conjunction with the release of the report of the Committee on Nominations in late April. After Montoya's news conference, Barrett Duke, pastor of First Church of Highlands Ranch in suburban Denver, and vice chairman of the committee, also met with the news media.

Duke said Roland Lopez, pastor of Emmanuel Church in McAllen, Texas, and committee chairman, had become ill and returned home before the committee completed its work.

"At this time, I feel the work of the committee is privileged information and do not feel at liberty to divulge the activities of the committee," he said.

Duke commented he thinks it "improper" for Montoya "to release any names at this point. But no one of the committee in any way tried to deny David the privilege of saying whatever he wanted to say. I do not think that (discussing the nominations) is what the committee wanted to do, but David is within his rights to divulge that; he is free to do whatever he wants to do."

"But the large majority of the committee — most of the committee — is agreed on the work we have done and is satisfied with the work done. We are not talking about a large minority here."

"I feel comfortable with the work of this committee. I think it represents the constituency, and the nominations that come out will show that."

Duke said Montoya's request for a minority report caused "concern on the part of everyone, but there was a difference of opinion, and he has every right to have his opinion."

## Secret ballot remains secret

WINDHOEK, Namibia — Amid the tensions and fears as Namibia approaches independence from South Africa, reasons to laugh are welcome. Sarah Martz, a Southern Baptist missionary in the southwestern African country, related one such story: for months prior to the country's first free elections last November, a massive education campaign via newspaper ads, radio and television broadcasts, and roadside signs stressed the theme, "Your vote is your secret." Maybe it was stressed too much.

At one polling place, an elderly man completed the lengthy process of registering to vote, got his ballot, and marked his preference. But when an election worker advised him to put his ballot in the box, he neatly tucked it in his pocket, announced firmly, "My vote is my secret" and disappeared into the crowd.

## GA Overnights are planned

Camp Garaywa is hosting two GA Mother/Daughter Overnights April 13-14 and April 20-21.

Because of an overflow of GAs and moms for April 13-14, the following weekend, which had been for third graders only, is being opened to fourth graders and their mothers — or substitute moms.

Special guests for the weekends will be Wanda Henderson from Korea and Sarah Perkins from France. These two missionary moms will talk about their work and about being mothers as well as missionaries.

GAs and their moms will experience missions as they pray, sing, and learn together.

Participants will need to bring sheets or sleeping bags, pillowcase, towels, washcloths, casual clothes, Bibles, and April Discovery magazine.

Cabin assignments will be made between four and six on Friday afternoon. Activities conclude with lunch

on Saturday.

Cost of the overnight is \$21 per person, which includes lodging, three meals, and insurance. For registration, contact the WMU office in Jackson at 968-3800.

## Lester Janes dies

Funeral services for Lester Janes, of Carthage, were held April 3 at Trinity Baptist Church, Carthage, and burial was in Leake Memorial Gardens. He died April 1.

Janes was former director of missions, Itawamba Association, and former BSU director, Itawamba Junior College, January, 1976, through September, 1983.

He was survived by his wife, Mrs. Lurlene Janes; two daughters, Mrs. Carolyn Sasser, Chipley, Fla., and Mrs. Anita Stokes, Panama City, Fla.; his mother, Mrs. Ethel Janes; two sisters; five grandchildren; and five great grandchildren.

## John Thomas dies

(Continued from page 3)

Mississippi.

Thomas was a member of the Steering Committee of the Mississippi Mission. He was chairman of the insurance and retirement committee which was instrumental in initiating a retirement program for the employees of William Carey College.

Thomas was active in numerous business, civic, and religious organizations.

Thomas was born in Whigham, Ga. He spent his early life in Clanton, Ala. He attended Berry College in Rome, Ga.

Services were held April 3 at 2 p.m. in First Church, Hattiesburg.

Survivors include his wife, Ollie Thomas, Hattiesburg; three daughters, Mrs. Jack (Carol) Deady of Atlanta, Ga., Mrs. Tom (Linda) Thoms of Hattiesburg, and Mrs. George (Cathy) May of Dallas, Tex.; one son, John D. Thomas of Jackson; four grandchildren; three sisters, Mrs. Norman O'Neal of Clinton, Mrs. Lee Gallman of Birmingham, Ala., and Mrs. Roy Reinke of Melbourne Beach, Fla.; two brothers, Charles Thomas of Albany, Ga., and Jack Thomas of Anniston, Ala.

The Board of Trustees  
Faculty, Staff, Students and Alumni  
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William Carey College  
request the honor of your presence  
at the inauguration of

JAMES WYATT EDWARDS  
as the seventh president of the college

Friday, the twentieth of April  
Nineteen hundred and ninety  
Ten o'clock in the morning

Smith Auditorium, Thomas Fine Arts Center  
Hattiesburg, Mississippi

Informal reception  
following the ceremony





# Conferences to give help, starting Sunday Schools

A series of eight conferences will take place across Mississippi in late April and early May which will help churches in beginning new Sunday Schools.



Harvey

The Outreach Bible Study/New Sunday School Conferences will be in McComb, Pascagoula, Natchez, Long Beach, Brookhaven, Hattiesburg, Jackson, and Columbia.

Pastors, ministers of education, Sunday School directors, and potential Outreach Bible Study leaders are encouraged to attend the conference closest to them.

The conferences will offer details on how to begin the evangelistic, home-based Bible studies known as Outreach Bible Study, and will help in identifying when and how to begin new Sunday Schools.

Host churches for the April 30, conference which will be from 5-9:30 p.m., are South McComb Church, McComb, and Eastlawn Church, Pascagoula.

Host churches for the May 1

meetings, 5-9:30 p.m., are First Church, Natchez, and First Church, Long Beach.

The May 2 meetings will be at East Haven Church, Brookhaven, and Main Street Church, Hattiesburg, both from 9:30 a.m. to noon.

And the May 3 sessions will take place at Parkway Church, Jackson, and First Church, Columbia, from 5-9:30 p.m.

Leaders for the McComb, Natchez, Brookhaven, and Jackson meetings will be Jim Harvey of the Sunday School Board, and Randy Tompkins, consultant in the Mississippi Baptist Sunday School Department. Harvey is a pastor/staff section growth consultant for the Board. He is a former Southern Baptist missionary evangelist in Indonesia. Leaders for the other four meetings will be Keith Wilkinson and Keith Williams, director and consultant, respectively, in the Mississippi Baptist Sunday School Department.

Advance registration is needed for the lunch or dinner to be served at the various meetings. Cost is \$3 and reservations must be made by April 23 with the Sunday School Department, Box 530, Jackson, MS 39205, phone 968-3800.



## Clarksdale Church honors organist

Clarksdale Church proclaimed March 25 as "Let the Organ Be Silent Day," in honor of Mrs. Marie Rollins, who has served as the church's organist for over 37 years.

Pictured with Hugh Plunkett, minister of music and adults at Clarksdale Church, Mrs. Rollins was presented a bouquet of roses and a Certificate of Appreciation from the Mississippi Baptist Convention Board. She was also given a letter from Dot Pray, Mississippi Baptist Convention Board keyboard consultant.

Other special tributes were given by Mrs. Julia Quinn, the church pianist for 20 years, and S. M. Henriques, pastor. Mrs. Ginger Hopkins of Memphis, daughter of the Rollinses, sang.

The sanctuary choir honored the Rollins family with a covered dish luncheon. Choir members gave further tributes. Fred Hood, former minister of music at Clarksdale, "roasted" Mrs. Rollins after the luncheon. Also present was Larry Thornton, professor at Delta State University and former interim pastor of Clarksdale Church.

## Wade East dies

MONROE, La. (BP) — Longtime Louisiana Baptist Children's Home leader Wade Butler East died March 26 at age 73.

East died in a Sevierville, Tenn., hospital following a heart attack. He was buried March 30 in Monroe.

The Everman, Texas, native came to the Louisiana facility in 1962 with experience at three children's homes. He was a graduate of Oklahoma Baptist University in Shawnee and Southwestern Seminary in Fort Worth, Texas.

East retired in 1987, ending the longest tenure of any Louisiana Baptist Children's Home superintendent. Upon his retirement, he was named superintendent-treasurer emeritus.

## Wm. Carey announces new service scholarship programs

Jim Edwards, president of William Carey College, announced new scholarship programs to become effective with this fall, 1990, semester. Beginning in the fall of 1990, modest service scholarship commitments by William Carey College will be made in addition to or in lieu of some of the most traditional academic, athletic, and restricted scholarships. The service scholarships will include five categories:

1. Mission service scholarships are planned for students who agree to participate in courses and mission activities sponsored by the college, Southern Baptist churches, and denominational agencies.

2. Community service scholarships are planned for students who agree to participate in courses, projects, and activities emphasizing service to others. These student activities will be coordinated by the college in cooperation with community agencies and

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# WMU training retreats to be held at Garaywa

"How to Lead" will be one of several topics for two Associational Woman's Missionary Union Training Retreats to be held at Camp Garaywa in Clinton.

The retreats will take place April 26-27 and April 27-28. Each will begin at 4 p.m. with registration and each will conclude with lunch the next day.

"Empowered" is the theme of the retreats which are designed for all associational WMU leadership. Pam Keith, Acteens leader for First Church, Corinth, will lead a theme interpretation.

Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board, will lead informally at the supper table a discussion of the topic "Empowered to Lead."

The "How to Lead" session is one of four special conferences which all participants will have opportunity to attend. It will be led by Sheryl Churchill Lewis, consulting services group manager for WMU, SBC.

Other conference topics and leaders will be "Ways to Communicate," to be led by Wilda Fancher, former state

WMU president, Monticello; "Starting New Organizations," led by Joan Tyler, state WMU president, Collins; and "Future Trends," led by Carol Causey, training designer, WMU, SBC.

Also, state WMU staff will lead age-group conferences for each WMU age-group program in the association.

The retreat includes prayer time, and a talent show. The Baptist Book Store will be open at Garaywa.

Cost of the retreats is \$21 per person. This includes program materials, three meals, and lodging at Garaywa. To register, write WMU, Box 530, Jackson, MS 39205, phone 968-3800.



Churchill Lewis

Causey

# State conventions increase funds for Baptist schools

NASHVILLE (BP) — The 18 Baptist state conventions that sponsor 64 Southern Baptist schools and colleges increased their total giving to the schools by \$2.2 million in 1988-89, an increase of 3.4 percent over the previous year, according to figures compiled by the Southern Baptist Education Commission.

The universities, colleges, Bible schools, and academies received \$66.1 million in support from state conventions in 1988-89. The amount includes nearly \$60.7 million in operating funds, \$4.8 million in capital needs funds, and \$597,520 in additional endowment.

In addition to funds provided by the 18 state conventions to schools they sponsor, another \$28.5 million was provided by the Southern Baptist Convention to fund six seminaries and American Baptist College in Nashville. The college is funded jointly by Southern Baptists and The National Baptist Convention, USA, Inc.

The combined contribution of \$94.6 million from state conventions and the

Southern Baptist Convention to the 71 Southern Baptist schools represents an increase of \$3.5 million from 1987-88.

Enrollment of students in college credit courses at the 52 Southern Baptist junior and senior colleges now stands at more than 109,000. Enrollment has increased every year since 1981, for a net increase of 19 percent.

In addition to direct funding by Baptist state conventions and the Southern Baptist Convention, the 71 educational institutions received \$71.2 million in other gifts and grants for operations in 1988-89.

Combined endowment funds of the educational institutions in 1988-89 exceeded \$1.56 billion, and property was valued at \$1.79 billion, bringing total assets to more than \$3.35 billion.

A Phoenix teacher explaining to her third graders the importance of penmanship: "If you can't write your name, when you grow up you'll have to pay cash for everything."

# Key leader seminar set for Jackson April 20-21

A key leader seminar for Sunday School directors will take place April 20-21 at the Baptist Building in Jackson.

The seminar is aimed at enabling Sunday School directors to more effectively plan and implement outreach, evangelism, and Bible study in the church. The course will identify and model resources for planning and administering a Sunday School. Time will be given for participants to actually design a Sunday School program for their church situation.

Completion of the seminar warrants certification in Basic Sunday

School Skills.

Leader for the seminar will be James Chatham, a special worker with the Baptist Sunday School Board. He is retired from the general officer section of the BSSB.

The seminar will take place from noon on Friday, April 20, to noon the next day. The \$12 fee includes lunch on Friday, the "Sunday School Director's Handbook," and the book "Basic Sunday School Work."

To register for the seminar, write Keith Williams, Sunday School Department, Box 530, Jackson, MS 39205, phone 968-3800.

# State gifts above pro rata

Cooperative Program gifts from Mississippi Baptist churches totaled \$1,656,824 in March, according to an announcement by Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board.

That takes the first quarter gifts to \$5,348,334, which is \$453,051 over the pro rata amount for the first quarter. The pro rata amount is the total year's budget divided by the number of months being calculated. For January through March, the pro rata amount would be \$4,895,283.

January through March gifts are \$536,159, or 11.14 percent more than that received for the same period in 1989.

Cooperative Program gifts go to Southern Baptist missions and education causes in Mississippi and around the world. About 36 percent of the total amount goes to causes outside the state.

The 1990 budget, given on a voluntary basis by participating churches in Mississippi, is \$19,581,130.

# NBC Easter special

(Continued from page 3)

Another segment will highlight a Baptist Student Union group from Howard Payne University in Brownwood, Tex., and a Portland, Ore., BSU group representing various campuses and their work during spring break in helping build a house for a needy family in Seattle through Habitat for Humanity.

Also to be spotlighted is a ministry of the Texas Baptist Men organization, in which about 250 retired Baptist couples build four churches and

one camp building in Texas every month from January through October, conducting revival meetings at the churches. Scenes for the Easter special were shot at Midway Road Church in north Dallas, where 27 couples participated in the project.

The fourth story is in Washington, where Marilyn Nelson Prickett, Christian social ministries director for the District of Columbia Baptist Convention, heads a volunteer program at Johnenning Baptist Center.

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# Trustees work as volunteers in Mexico

TIJUANA, Mexico (BP) — More than 30 people accepted Jesus Christ as their Savior April 1, as 22 trustees of the Southern Baptist Foreign Mission Board spent the day preaching in Baptist churches and sharing the message of Christ in several neighborhoods in Tijuana, Mexico.

The trustees, who had gathered in nearby San Diego, for their April meeting, signed up for the firsthand mission experience through the board's volunteer enlistment process. Each trustee filled out forms, wrote his or her Christian testimony, purchased insurance, attended an orientation, and paid personal expenses.

The group also included 14 spouses and children of trustees, seven Southern Baptist missionaries who work in Spanish-speaking countries, and seven Foreign Mission Board staff members.

Although some of trustees and spouses never had been on a foreign mission trip, the group saw evangelistic success even before the day's scheduled activities began. Shirley Corts, wife of outgoing trustee Chairman Mark Corts of Winston-Salem, N.C., and Southern Baptist representative Rebecca Alexander talked to two Mexican women waiting at a trolley station on the U.S. side of the border. Both Mexican women accepted Christ.

The two women had waited for relatives at the trolley station for two days with almost no sleep or food.

Mrs. Corts and Alexander offered them money for food and asked how they could help find the relatives.

Alexander suggested they pray that God would help the women find their relatives. As they began to pray, two of the relatives arrived. Even before the women collected their bundles to go, they were telling their family members about their spiritual decisions.

Trustees, missionaries, and board staff members split into small groups to preach in nine Baptist churches in Tijuana. The churches ranged in size from 20 to several hundred members.

Trustees said the experience impressed on them the difficulties of ministering in developing nations.

Bavdelio Reyes, pastor of First Baptist Church, Tijuana, said a "new nation" has emerged along the U.S.-Mexican border. The border area's population draws from both nations, and the blend has produced new customs and a vibrant economy. Last year 52 million people crossed between Tijuana and San Diego — the largest number recorded at any border crossing in the world, said Reyes.

"People from around the world are coming here," he said. "They're seeking some kind of blessing. They don't know what that blessing is, but we do. Some stay here, some move to the United States, and others return to their homes. This is a ready-made place to distribute the gospel."



CHURCH SUPPORT — Southern Baptist missionary Garry Eudy (left), Foreign Mission Board trustee Bob Claytor (center) and Mexican Baptist Pastor Wilfredo Torres view the land around Monte Sinai Baptist Church in one of the poorest sections of Tijuana, Mexico. Like many buildings in the area, the church is in danger of sinking as the soil erodes. Another FMB trustee, building contractor Morris Mills, suggested ways to improve the church's retaining wall of old tires (seen in rear). More than 30 people accepted Jesus Christ as Savior April 1 as 22 FMB trustees spent the day preaching in Baptist churches and evangelizing in Tijuana neighborhoods. (BP) PHOTO by Donald D. Martin

## "Letters to God" go to Jerusalem

JERUSALEM, Israel (EP) — If you write a letter to God, chances are that Moshe Ben-Meir will wind up reading it. Ben-Meir is director of the dead-letter office in Jerusalem, where much of the world's mail addressed to "God" winds up.

"The most — how shall we say it — peculiar letters we get are addressed to God," he told Daniel Williams of the *Los Angeles Times*. "Other post offices assume that God is here — and that I know where to find Him."

Ben-Meir also receives letters addressed to Jesus, Moses, Solomon, King David, and Mohammed. Letters addressed to God post a theological problem for Ben-Meir. "Should it be marked 'Insufficient Address' or 'Addressee Unknown'?" he asks, "I don't know."

For God's address many writers simply list Jerusalem; some Christians write to Christ at a Bethlehem address. "Sometimes people don't bother to put on a stamp," Ben-Meir said. "They think God will pay the postage due, I suppose."

## FMB appoints . . .

(Continued from page 3)  
formerly in Israel. She also considers Tulsa her hometown and Harvard Avenue her home church.

She received the bachelor of arts degree from Oklahoma Baptist University.

She has been a clerk and bookkeeper at Mindy Lu's Food Corp. in Fort Worth and a substitute teacher in Tulsa.

The Sanderses have three children: Jennifer Jaletta, born in 1984; Gabrielle Sweet, 1987; and Joshua Stephen, 1988. The family will go to Rockville, Va., in May for a seven-week orientation before leaving for the field.

## FMB trustees

(Continued from page 3)  
for another seminary has come from mission planners in Europe or on the board's Global Strategy Group; an increasing emphasis on practical evangelism by the Baptist seminary in Ruschlikon, Switzerland; the need for development of more localized training in European countries; and the high cost of purchasing and maintaining the Belgian property. The report also noted that the value of the Belgian property "was greatly affected when its doctoral program could not be procured."

The report applauded efforts by the Ruschlikon seminary trustees to cooperate with recommendations the board made when it voted in 1988 to transfer the seminary property to European Baptists.

BP map mailed to state Baptist newspapers by Richmond bureau of Baptist Press

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

### All are witnesses

Some several weeks ago I read in our local newspaper an article which told that in one of the Carolinas many Southern Baptist churches were getting rid of their pastors either by voting them out or by pressuring them to resign. I was shocked by the number of churches that were doing this in that state and also by a quote from a statement by a spokesman for our entire Southern Baptist Convention as to how many of our churches over our convention are doing this same thing.

While in some few cases the pastors may be the cause of the problems, I can't believe that to be true in that large number. It is my belief that in the largest percent of the churches in which there are problems, we in the pews are the cause of them, and we blame the pastors for them and make them a "scapegoat."

Where do we get the idea that the pastors are supposed to be good entertainers and entertain us in the Sunday services and midweek services while we sit back and do nothing? Where do we get the notion that we are paying our pastor and church staff to do everything? The pastors and other paid workers in our churches are supposed to be leading us as we all work together to win lost people to Christ and participate in teaching and training new Christians to grow as Christians.

The Great Commission was given to all us who know the Lord as well as to ministers and other full-time Christian workers. Through our churches we all have a responsibility to the Lord, and we should meet that. Certainly pastors should be as well educated as they can afford to be. They should know and preach the Bible, and their lives should be above reproach. They as well as we should love the Lord and one another.

I feel that if all of us (pastors and other members alike) would read and practice what is taught in I Corinthians, chapter 13, there would be a great difference in all of our churches and more people would be won to Christ.

Walter McCraw  
Long Beach

### Divorced minister

Editor:

In response to the letter, "Divorced Ministers," I believe the issue isn't whether God has forgiven but what he has decreed. A minister must be a Christian and is obligated to Christ's teachings just as all Christians are. But the minister is also separate from an ordinary Christian, for he is called to a special service for the Lord's cause. He is distinguished, by his superior, qualifications for service, (I Tim. 3:1-7 and Titus 1:5-9).

Not only has scripture stated that he must be the husband of one wife,

but also rule his household well and be above reproach. This is not man's idea but God's decree.

The church isn't judging when it says the minister is not to be divorced; they are only pronouncing God's judgment and his high standard for this office. The minister must be an example before the people God has given him, able to say as Paul, "Follow my example, as I follow the example of Christ."

One reason divorce has become so acceptable in our society, is because many pulpits are filled with divorced men. Yes, God forgives; but there is that scar that remains from the sin. Adam and Eve were forgiven but not allowed to return to the garden; Moses was forgiven but not allowed to go into the Promised Land; David was forgiven but lost his son; the divorcee is forgiven but not allowed to hold this high office.

This doesn't mean he cannot serve God in another way. Remember the other qualifications for a minister; he is not self-willed, but "loves what is good, who is self-controlled, upright, holy, and disciplined. He must hold firmly to the trustworthy message as it has been taught so that he can encourage others by sound doctrine and refute those who oppose it." Titus 1:8 and 9.

Thomas Winn, pastor  
Halbert Heights Church  
Brookhaven

### Support BJC

Editor:

A most serious mistake will be made if the Southern Baptist Convention adopts the recommendation of the Executive Committee to reduce

the funding of the Baptist Joint Committee on Public Affairs. This agency has served its denomination well through the years. They have maintained integrity with their assignment in church-state relations, which seems to be the chief criticism leveled at them, when they have refused to step over the bounds of their assignment and dabble in political concerns not assigned. During the 16 years that I served as executive director of the Christian Action Commission, the Baptist Joint Committee staff members were very helpful in information and representation that helped me to protect the interest of Mississippi Baptist churches and pastors. They have been helpful in matters that concern all of us who have Annuity Board investments.

One battle lost so far has been their opposition to our government having a representative to the Vatican, an all-too-obvious religious preference in condescending to the Roman Catholic church.

I hope the messengers to the convention will give prayerful consideration to this very serious matter and continue to support this agency that has stood for church-state separation.

J. Clark Hensley  
Executive director, emeritus  
Christian Action Commission  
Mississippi Baptist Convention

### More about Guideposts

Editor:

I am writing because of those readers who say that they read *Guideposts* magazine and have never seen anything wrong with it. Spiritual ignorance is the most tragic and dangerous kind there is, and I'm afraid that a lot of us Baptists are in

that sad condition.

I've been an occasional reader of *Guideposts* for many years and, as a young Christian, thought of it as a "good magazine." As I grew spiritually, I began to see the difference between the false Satanic gospel of "human effort" and the true gospel of the atoning work of Jesus Christ. I realized that while some of the stories of *Guideposts* are true experiences of born-again Christians, many of them are of supernatural occurrences in the lives of people who do not know the Lord and/or who have an entirely different religion. The magazine's underlying message is a "pop" religion that embraces everybody's religious philosophy and accepts the spiritual experiences of any religion as real and valid.

The most evident reason for *Guideposts*, all-inclusive nature is that its editor is a 33 degree Mason! As such, he accepts the basic Masonic philosophy that all the world's great religions are equally valid and that their books of faith, whether the Bible, the Koran, the Talmud, or the Bhagavad-Gita, are all equal in value to man's finding happiness in this world and reward in the next. He ignores the declaration of our Lord that, "I am the Way, the Truth and the Life. No man cometh to the Father, but by me" (John 14:6).

The reader who said we need to quit nit-picking and get back to basic Christianity may have missed the fact that the heart of Christianity is its Savior. He said that he was the only Way! There is no other. That leaves everybody who rejects him outside of the will and salvation of God.

James E. Pugh Jr., pastor  
Poplar Dell Church  
Century, Fla.



# Scientist finds that wall of Jericho did at one time 'come tumbling down'

JERICHO, Israel (EP) — A recent analysis of an archaeological excavation of Jericho has shown that the biblical account that "the walls came tumbling down" seems to be exactly what happened — although whether that was a result of Joshua's faithfulness to God or of natural geological forces is still open for debate.

"When we compare the archeological evidence at Jericho with the biblical narrative describing the Israelite destruction of Jericho, we find a quite remarkable agreement," wrote Bryant G. Wood in an article for the March-April issue of *Biblical Archeology Review*.

Scientists have contended that Jericho was destroyed about 1550 B.C., more than a hundred years before the Israelites were in the area. But recent results from carbon-14 dating of ceramic remnants and portions of the wall have produced evidence that the fortified city was actually destroyed at a later date, in the Late Bronze

Age, about 1400 B.C. That is congruent with the Bible story.

Excavations done at the site earlier this century led scholars to believe that the city was abandoned hundreds of years before the Israelites came into the region. This conclusion was drawn largely from the lack of pottery found dating from later periods. But Wood explained that more recently pottery dating from the Late Bronze Age has been found in a different part of the city, and that several Egyptian amulets were found in tombs which had inscriptions on them from that later date.

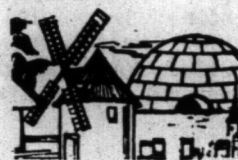
Other evidence to support the biblical account included analysis of a three-foot layer of ash found at the site which was carbon-14 dated to about 1400 B.C. The ash could be what was left after the armies of Joshua burned the city.

The area surrounding Jericho is a "rift valley": unstable terrain prone to earthquakes.



## Faces and places

by Anne Washburn McWilliams



### Love, laughter, and letters

The maiden name of both my grandmothers was Langley. That means I have lots of kinfolks named Langley. Fourth of July never arrives but that I remember those holidays of my Alabama childhood when Grandma Washburn's six brothers and one sister and all their families spent the day at Grandma's house — eating, drinking lemonade, and sitting on the porches, rocking and talking. It's not Fourth of July yet, but I always connect that date with one of my favorite cousins, Ralph Langley. He's the son of Grandma's brother, Callaway, and he was most always there on the Fourth, until he left Opelika and went away to Baylor and Southwestern.

Though through the years I've seen him rarely, I've kept up with him via the newspapers and the family grapevine. Once, at Portland, I heard him preach at a session of the Southern Baptist Convention, and I saw he had retained his friendly smile and sunny attitude. Every once in a while, he has written me a note, usually some cheery word of encouragement.

Early this year, he sent me an invitation: "Come on over to our celebration." It happened March 18-25 — and celebration it was! First Baptist Church, Huntsville, Ala., marked Ralph's 50 years in the ministry. He was retiring from the staff of that church after nine years as its pastor and two years as its senior minister. Festivities began with a Cynthia Clawson concert and included a "roast" at the city's civic center. But the final Saturday night and Sunday morning events were the only ones W. D. and I could manage to attend.

For 260 miles, dogwoods lined the Natchez Trace with white. Their blossoms spattered with cream the Huntsville mountainsides and the lawns of the space flight center.

The Saturday night church dinner

revolved around the theme, "Bear Hugs for Preacher and Grace." As I listened to testimonies of affirmation for Ralph and his wife, I decided that in his career as preacher, teacher, writer, humorist, and convention statesman, his best attributes have been his love, his laughter, and his letters.

A church brochure quoted his summary of his own life ministry: "I don't have much of a gift in church administration . . . zero in finance, and zero in music. But I do have a gift for loving people and for getting them to love each other."

While pastor in Houston, Texas, he was once named Man of the Year for his efforts to forge a better understanding between Christians and Jews. In Huntsville, he has been a champion for the cause of improved race relations. He and Julius Scruggs, pastor of First Missionary Baptist Church, initiated an annual exchange of pulpits between their churches. Scruggs said, "His love for and loyalty to Christ Jesus has given him both inspiration and motivation to be a leader in this area."

One church secretary told about his love for study of the Bible and his enthusiasm for teaching it: "He gets so excited when he studies his Sunday School lesson, he comes out of his office and shares with us what he is studying." (That sounded like my daddy, who used to tell us all about the Sunday School lessons he was studying.)

Allen Walworth, present pastor of First Church, Huntsville, said, "Ralph Langley loves the SBC. Its mission victories are his highest joy; its controversies are his deepest pain . . . Next to Grace and his children, the SBC is his family."

Like my grandmother, Ralph is always bubbling over with witticisms. And he has fun, even when the joke is

on him. At the dinner, the organist, Michael Dell, dressed as "Preacher" and performed a mock wedding. His script was hilarious. (Theron and Sara Banks of Opelika, first couple Ralph ever married, 50 years ago, were present as guests.)

Leo Garrett, professor at Southwestern Seminary, and formerly Ralph's seminary roommate, asked at the dinner how many in the room had ever received a personal handwritten letter from Ralph; almost all of the 600 raised their hands. Ralph credits his extensive correspondence with prospective members as a help in adding 10,000 people to the rolls at Willow Meadows Baptist Church, Houston, during his pastorate there. "I believe in the power of the letter," he says. "My autobiography should be called *The Letter That Built a Church*."

In the Sunday morning service, Earl Potts, executive director, Alabama Baptist Convention, read a resolution of appreciation. In it, he pointed to numerical growth of First Church, Huntsville, over the past 10 years — "Membership has had a net increase of over 1,000; gifts have increased 184 percent; gifts through the Cooperative Program have increased 245 percent; the church has been one of the top churches in baptisms each year." About such numerical measurement, Ralph wrote, "Only God can measure the success of a man's ministry."

In the Sunday morning service we sang, "One Day." It's filled with the exultation of the Easter message: "One day the grave could conceal him no longer; one day the stone rolled away from the door; then he arose; over death he had conquered; now is ascended, my Lord evermore!" It reminds me of a future reunion where Daddy and Grandma, and others there on long-ago Fourth of July days, will be. "One day the trumpet will sound for his coming. One day the skies with his glories will shine; wonderful day, my beloved ones bringing; glorious Saviour, this Jesus is mine!"

Some people's idea of progress is to improve everything but themselves. — H. E. Martz.

It has been well said that a hungry man is more interested in four sandwiches than in four freedoms — Henry Cabot Lodge.

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BAPTIST RECORD PAGE 7

## Stray lamb

Who will find you, little lamb,  
Muddy, cold, and lost?  
Who will come to guide you home,  
Pay so high the cost?

The journey's long and frightful,  
Darkness covers day;  
Bruising stones and tearing thorns  
Block the only way.

Yet, the Shepherd seeks his lambs,  
Little ones who stray;  
Spotless, warmed, by holy love —  
In His arms to stay.

—Erma Jewel Crowe  
Greenville



### The message of Easter

ELIZABETHTOWN, Ky. — Eternal life through faith in the resurrected Christ, the Lamb of God, is the message of Easter. "Behold, the Lamb of God who takes away the sin of the world!" John 1:29 (NAS) (BSSB photo by Jim Veneman)

## Minister learns truths through raising sheep

ELIZABETHTOWN, Ky. — Raising sheep has led a Southern Baptist minister of education to a deeper understanding of biblical illustrations about sheep and shepherds.

Tim Clark, minister of education at Severns Valley Baptist Church in Elizabethtown, Ky., and a part-time sheep farmer, said sheep also have taught him a lot about people. His daughter, Abigail, 8, in photo, cuddles a newborn lamb.

With people or with sheep, there is a temptation to get behind the flock and drive them, Clarke said.

"However, the shepherd goes in

front and the sheep follow him because they know his voice. A shepherd develops a relationship with his sheep. They follow him because they know him," Clark explained.

Also, sheep will lie down only when they are calm and never when they are hungry or nervous, Clark said, reflecting on the 23rd Psalm illustration of "He makes me lie down in green pastures."

While Easter focuses on Christ as the Lamb of God and the sacrifice of his life for his followers, the life of Christ provides an example of a shepherd gently leading his flock.

## Spring

The glistening white frost covered the hard cold ground, with an iridescent blanket.

The golden warmth of the sun slowly rose in the eastern sky, and kissed the frozen ground.

Stirring deep beneath the warming earth, the fragrant daffodils raised their weary heads.

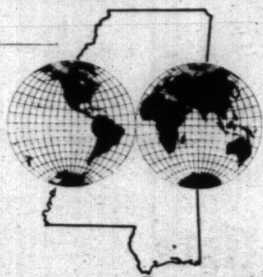
Slowly the cracking earth opened, to reveal the golden crowns and the emerald robes.

Winter with all its cold quietness had died and brought with it a boisterous new life — spring!

—Tonya Creel  
Poplarville



## Evangelism Report

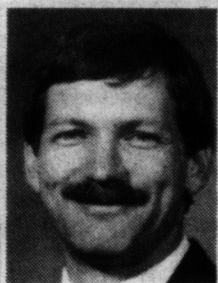


Helping To Bring Mississippi  
And The World To Jesus!

	Churches Reporting	Gospel Presentations	Number of Conversions
Adams			
Alcorn			
Attala			
Benton-Tippah			
Bolivar			
Calhoun	7	11	0
Carroll			
Chickasaw			
Choctaw	5	52	12
Clarke	3	29	3
Clay			
Copiah			
Covington			
Franklin	8	0	2
George	4	15	17
Greene			
Grenada	2	10	6
Gulfcoast	11	119	41
Hinds-Madison			
Holmes			
Humphreys			
Itawamba			
Jackson	15	89	67
Jasper			
Jeff Davis			
Jones			
Kemper			
Lafayette			
Lamar			
Lauderdale	12	100	38
Lawrence			
Leake			
Lebanon	6	20	5
Lee			
Leflore			
Lincoln			
Lowndes			
Marion			
Marshall			
Mississippi			
Monroe			
Montgomery	2	5	5
Neshoba			
New Choctaw			
North Delta			
Northwest			
Noxubee			
Oktibbeha			
Panola			
Pearl River			
Perry			
Pike	26	260	35
Pontotoc			
Prentiss			
Rankin			
Scott			
Sharkey- Issaquena	6	9	9
Simpson			
Smith			
Sunflower			
Tallahatchie			
Tishomingo			
Union			
Union Co.			
Walthall			
Warren			
Washington			
Wayne			
Webster	3	18	5
Winston			
Yalobusha	4	42	19
Yazoo			

## Fort will be speaker for medical-dental fellowship

Missionary physician David Fort, assigned to the Baptist Medical Center in Nalerigu, Nigeria, will be the featured speaker for the Mississippi Baptist Medical-Dental Fellowship annual meeting.



Fort

banquet at 6:30.

The Mississippi Baptist Medical-Dental Fellowship includes physicians, dentists, pharmacists, op-

tometrists, those in Allied Health Services, Baptist nurses, and students in those areas.

Tickets for the banquet are \$10 per person. To make a reservation, write the Brotherhood Department, Box 530, Jackson, MS 39205.

Fort was born in Gatooma, Zimbabwe, to missionary parents. He is a graduate of Texas A&M University and received the doctor of medicine degree from the University of Texas Health Science Center at Dallas. He completed his residency in general surgery at Baylor University Medical Center. He also attended Southwestern Seminary.

Anthony Presley is president of the Mississippi Medical-Dental fellowship.

## Q & A on drugs

### What about the spiritual life of the patient?

*In healing the chemically-dependent person at your center, what do you do about the spiritual life of the patient?*

Normally, by the time we see someone at CDC, the patient's spiritual life is totally bankrupt. The spiritual life is the first thing to leave most people suffering from addiction. We feel that without a spiritual program, it is most difficult or nearly impossible for a person to remain chemically-free for any length of time.

I have many times told patients you must have faith, hope, and charity to remain free of chemicals to live a happy productive life. They must have faith that GOD could and would relieve us of our addiction if he were sought. Many patients have stopped believing in GOD. They believe that they have the power to control their

addiction. As the patients progress, they begin to have HOPE, hope that there is a way out. They see people who are recovering and happy and seem to have a peace that they too can obtain through faith in GOD. And then comes the hope necessary for recovery.

FAITH, HOPE, LOVE, and the greatest of these is love. To obtain what everyone is searching for whether addicted or not is happiness. Happiness comes with love. Love of our fellows, love of ourselves, and, most important, love of GOD. No satisfaction has been greater than to watch men and women open their eyes to a life filled with new purpose and meaning and to watch them awaken to the presence of a loving and caring GOD in their lives.

This question was answered by Thomas Mitchell, field representative Mississippi Baptist Chemical Dependency Center.

## Homecomings

Gum Grove, Brookhaven: April 22; men's prayer breakfast, 7:30 a.m.; Sunday School, 10 a.m. and worship at 11 a.m. with Sammy J. McDonald, pastor, preaching; fellowship lunch following services; singspiration, 1:30 p.m., led by Sherrod Rayborn and the Sonshine Trio.

Crowder Church (North Delta): April 22; 10 a.m., lunch served following services; Lucius Marion, Clarksdale, guest speaker; C. A. and Susan Southerland, North Lauderdale, Fla., guest singers; Harvey Sewell, pastor.

Leesburg Church (Rankin): April 15; activities begin in the auditorium at 10:15 a.m.; guest speaker, former interim pastor, C. Z. Holland; J. C. Renfro, director of missions for Rankin County churches, leading the music; events to include inspirational music. "Easter Celebration," a memorial service, cemetery fund report, a historical moments segment, a historical table display, and the homecoming sermon; covered dish meal to be spread on the church grounds.

Southside Church, Greenville (Washington): April 29; Sunday School, 9:45 a.m.; covered dish, noon; afternoon singing, 1:30; John Rudd, Spicewood, Tex., guest speaker; Earl Ezell, pastor.



Thirteen people from six churches in Bolivar Association recently went to San Pedro Sula, Honduras, to be involved in the construction of a second floor annex to the Fourth Baptist Church. The host missionary was Tom Canady; the construction supervisor was Russell Fox, both missionaries to Honduras. Those pictured are, front row, left to right, Ruth Broadwater, Tommy Arinder, Bob Hill, James Kendall; second row, D. A. Brown, Carol Runnels, Joey Herbison, Jesse White, Odis Henderson; third row, Tim Arinder, Claude Walker, Taylor Burrell, and W. H. Howarth. D. A. Brown is missions development director and Odis Henderson is director of missions.

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- The English instructor must either hold the earned doctorate or be ABD status (all but dissertation). Preference will be given to candidates with a strong background in developing writing skills.
- The librarian must hold a Master's degree in library science and have some work experience.

Inquiries should be directed to Dr. James C. Read, Dean of the College, telephone number (601) 683-2061 or P. O. Box 440, Newton, MS 39345.

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Meet me June 10-11 at the New Orleans Convention Center for the WMU annual meeting. Meet me June 12-14 at the Superdome for the SBC.

Together, we can make a difference!

*Dillana N. O'Brien*  
Executive Director  
Woman's Missionary Union, SBC



# Just for the Record

Thursday, April 12, 1990

BAPTIST RECORD PAGE 9

## Senior adult corner

Mr. and Mrs. Virgil T. Sullivan, celebrated their 66th wedding anniversary on Dec. 2, 1989.



**Pearl Hill Church, Carthage**, recently held dedication services for its church building. Eddie Pilgrim, pastor, brought the message, and was assisted by James Quick, Joe Perry, and Louie Perry. Open house was held from 2-4 p.m. with refreshments and singing. The construction was done by Milton Quick of Carthage with help from Milton Coghlan, Wayne Verry, and Ricky McBeath.

Members of the building committee and decorating committee are pictured, left to right, Jimmy Ingram, Evelyn Parker, Eddie Pilgrim, Andy Walker, Lisa Adcock, Renae Pilgrim, Bobby Jayroe, Wanda Ingram, and Sammy King.



Cast, choir and orchestra of **Alta Woods Church, Jackson**, will present "Acts of the Apostles," a choral music drama written by Buryl Red and Ragan Courtney on April 15 at 6 p.m. The Life of Christ which includes his miracles, teaching, and ultimate crucifixion and glorious resurrection, will be depicted through the beauty of power of music and drama. Bob Jones is minister of music. Frank H. Thomas Jr. is pastor.

**Mississippi College Concert Choir** will present works by Palestrina, Bach, Bernestein, and Stanford during their annual spring concert, Monday, April 16. The concert will begin at 8:15 p.m. in Provine Chapel.

The 63-voice choir is under the direction of Richard Joiner, associate professor and head of the department of music. The program will feature the Chichester Psalms by Leonard Bernstein. Chris Brunt will serve as counter-tenor soloist, accompanied by Billy Trotter, assistant professor of music, organ; Bud Berthold, percussion and Elaine Barber, harp.

**First Church, Lyman**, will present a musical drama, "The Passion Play," April 14, 15, and 16, at 7 p.m. The drama, about the life of Christ, has a cast of over 75 people portraying biblical characters.

It will feature all original music and scripts written by Alan Stevens, minister of music, who is also directing the drama.

**Providence Church, Meadville**, recently held an international supper to recognize and emphasize the work of the Home Mission Board with 88 of the over 200 language-culture groups currently in the U.S. Members prepared various foods from nine different countries currently represented in the United States. Prior to the meal, the membership previewed the current Missions U.S.A. video magazine. Lowell D. Ingram is pastor.

**Gum Grove Church, Brookhaven**, will celebrate Easter with sunrise services at 7 a.m. followed by breakfast in the fellowship hall. Sunday School will be at 10 a.m. and worship service at 11 a.m. with no further services. Sammy J. McDonald is pastor.

**Blue Mountain Ministerial Alumni Association** will be meeting April 27 at Blue Mountain College beginning at 9 a.m. with registration. David Hamilton will be chapel speaker. James Smith, president of the Brotherhood Commission will speak at the luncheon.

There will be a golf tournament that afternoon at the Ripley golf course.

**Corinth Church, Heidelberg**, will have sunrise services, Sunday, April 15, at 6:30. James Taylor is pastor.

**Bethlehem Church and Two-Mile Church of Morton**, will present an Easter Cantata on April 14 at 7:30 p.m. entitled "He Lives." Location will be Bethlehem Church, eight miles north of Morton on Hwy 13 North.

## Missionary news

David and Melissa Chism, missionaries to Ecuador, are on the field and may be addressed at Apartado 21-162, Sucursal Eloy Alfaro, Quito, Ecuador. He was born in Tupelo, and considers Sheffield, Ala., his hometown. She is the former Melissa Swain of Lake Charles, La.



**Mt. Pleasant Church, Mt. Pleasant**, recently held a recognition service for its GAs, Acteens, RAs, and Baptist Young Men (not pictured). The theme was "What a Wonderful World."

Top picture, GAs, front row, left to right, are Tari Cutshaw, Missy Holmes, and Ashley Bell; back row, Sarah Skillman and Aimee Greene.

Middle picture, Acteens are, Michelle McClure, Deena Hailey, Amber Thompson, and Lee Ann Thompson.

Bottom picture, RAs, front row, are Bruce Kelly, Daniel Skillman, and Kevin McClure; back row, Roy Holmes, Ricky Mackey, French Woods, Ronnie Pruitt, and Johnathan Hailey.

Mae Helts is WMU director. Ronald Rhea is pastor.



**GAs of Oral Church, Lamar Association**, recently gave a chaplain's fair to show how chaplains labor in their field of work.

Pictured, back row, left to right, are Bethany Smith, Casey Aultman, Trena Hatten, Marlyn Fillingane, and Stephanie Hanberry; second row, Robbin Brewer, Jessie Alexander, Rebecca Hanberry, Marissa Fillingane, and Amanda Barrett; front row is Jerri Lynn Richardson. Leaders are Trena Hatten and Marlyn Fillingane.

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### Awards Banquet

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Pastor, Beech Street First Baptist Church,  
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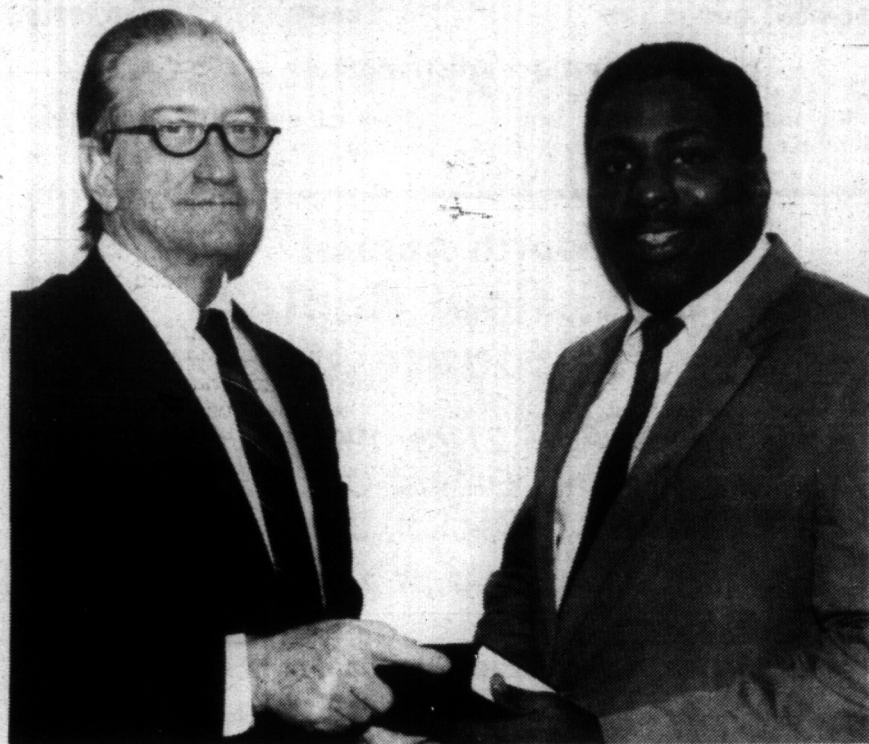
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# Names in the news



## Piney Woods School receives 300 Bibles

The Piney Woods School in Rankin County recently received 300 Bibles from the Cooperative Missions Department of the Mississippi Baptist Convention Board. The Bibles were presented to Henry Roberts, chaplain at the predominantly Black school.

Richard Brogan, consultant, is shown presenting a copy to Roberts.

## Staff changes

Big Ridge Church, Biloxi, has called Tom Byrd as minister of music and youth, effective Feb. 18. A native of West Point, he received his education at University of Southern Mississippi and New Orleans Seminary.

## N.O. chapel service to feature Mississippians

NEW ORLEANS — New Orleans Seminary has announced its upcoming special chapel guests. Chapel services, open to the public, meet at 10 a.m. each Tuesday through Thursday in the seminary's Roland Q. Leavell Chapel.

On April 10, Bill Baker, pastor of First Church, Clinton, spoke.

On April 11, Jim Futral, pastor of Broadmoor Church, Jackson, was speaker.

The speaker on April 12 will be Dale Holloway, the Home Mission Board.

The Gurney Evangelism Lectures will be held April 17-20. Guest speaker will be Robert L. Hamblin, Tupelo, former director of evangelism for the Home Mission Board.

The senior adults from First Church, Jackson, will be featured in the May 1 chapel service.

## "Lord, change me" seminar to be held in Brookhaven

Evelyn Christensen, well-known Christian author and president of United Prayer Ministries of Minneapolis, Minnesota, will be leading a one-day seminar entitled, "Lord, Change Me," at First Church, Brookhaven, April 28.

Registration is \$10 for the seminar and lunch. It will begin 9 a.m. and conclude at 4 p.m.

Christensen

Calvary Church, Waynesboro, has called Chris Webb as minister of youth and activities, effective Feb. 25. A native of Laurel, Webb received his education at Jones Jr. College and will graduate in May at University of Southern Mississippi.

H. L. Barnes Jr. has accepted Pleasant Dale Church, Thaxton, in Union County.

## Revival dates

Alta Woods Church, Jackson: April 22-27; Sunday services, 8:30 a.m., 11 a.m., and 6 p.m.; weekdays, 7 a.m. and 7 p.m.; Paul Jones, executive director-treasurer, Christian Action Commission, MCB, evangelist; Graham Smith, director, Church Music Department, MCB, music; Frank H. Thomas, pastor.

Hope Church, Philadelphia (Neshoba): April 19-21; 7:30 p.m.; Eddie Pilgrim, Pearl Hill Church, Carthage, evangelist; William Crenshaw, Hope Church, Philadelphia, music; James Young, pastor.

Give me a sense of humor, Lord; give me the grace to see a joke, to get some happiness from life, and pass it on to other folk. — Chester Cathedral

Mail checks to Koinonia, P. O. Box 1125, Brookhaven, MS 39601 or call 833-5209 or 833-7938 for more information.

Mrs. Christensen's first book, *What Happens When Women Pray*, was in the top ten best sellers for four consecutive years. *Lord, Change Me*, first published in 1977, was listed for two consecutive years in the top ten best sellers. This book grew out of her experience as she prayed, "Lord, Change Me — not those around me, ME!" She has also written two other books, *Gaining Through Losing* and *What Happens When God Answers*.



Emmanuel Church, Pearl, licensed Colin Lowery, right, to the gospel ministry. Tommy Henderson, pastor, left, is shown presenting the certificate of license to Lowery. He is available for pulpit supply and can be contacted at 253 Gatewood Drive., Pearl, MS 39208 or call (601) 932-4576.

Jerry W. Pounds Sr., assistant professor of Christian education at New Orleans Seminary since August, 1988, has been named director of the seminary's continuing education program. Prior to joining the seminary faculty, Pounds was assistant professor of religion at Carson-Newman College, Jefferson City, Tenn. (1986-88).

A New Orleans native, he holds a bachelor's degree from Samford University, a master of religious education degree from New Orleans Seminary, and a doctor of education degree from George Peabody College, Vanderbilt University.

Michael R. Lott received the master of church music degree on Dec. 15 at New Orleans Seminary. Lott, minister of Enon Church, Franklinton, La., is married to the former Veronica Ann Davis of Vancleave, Miss. He is the son of Mr. and Mrs. Ray B. Lott of Collins, Miss.

## Baptists celebrate hospital anniversary

EKU, Nigeria — Nigerian Baptists and Southern Baptist missionaries marked the EKU Baptist Hospital's 40th anniversary by establishing a \$250,000 endowment and development fund for the hospital. Current and retired missionaries who helped start the 170-bed hospital returned for the celebrations.

## Mississippi Baptist activities

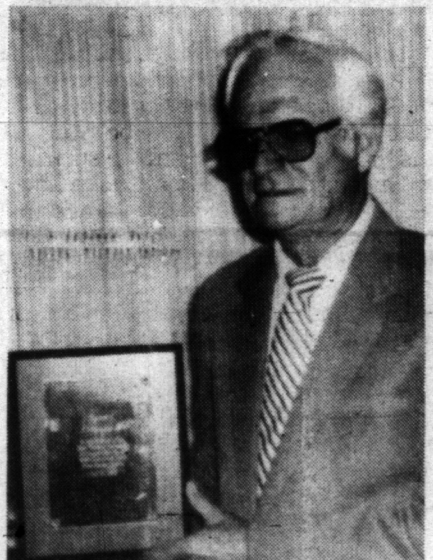
- |             |   |
|-------------|---|
| April 15    | Easter  |
| April 16    | Church Building Conference; Hinds-Madison Assn. Office; 9:30 a.m.-2:30 p.m. (PD)<br>State Bible Drills; FBC, Biloxi/FBC, Hernando; 3:00-4:30 p.m. (DT)  |
| April 17    | Church Building Conference; Pontotoc Assn. Office; 9:30 a.m.-2:30 p.m. (PD)<br>State Bible Drills; FBC, Biloxi/FBC, Hernando; 3:00-4:30 p.m. (DT)<br>Senior Adult Choir Festival; Main Street BC, Hattiesburg; 9:30 a.m.-3:30 p.m. (CM) |
| April 19    | Church Building Conference; 38th Avenue BC, Hattiesburg; 8:30 a.m.-2:30 p.m. (PD)<br>State Bible Drills; 3:00-4:30 p.m.; FBC, Brookhaven/Calvary BC, Tupelo/Harrisburg BC, Tupelo (DT)  |
| April 20-21 | Literacy Workshop; Lake Tiak O'Khata (CoMi)   |
| April 20    | State Bible Drills; FBC, Starkville/15th Avenue BC, Meridian; 3:00-4:30 p.m. (DT)   |
| April 20-21 | State Handbell Festival; Gulfshore Assembly; 5 p.m., 20th-3 p.m., 21st (CM)   |
| April 20-21 | Key Leader Seminar; Baptist Building; Noon, 20th-Noon, 21st (SS)  |
| April 20-21 | 3rd Grade GA Mother/Daughter Overnight; Camp Garaywa; 4 p.m., 20th-1 p.m., 21st (WMU)   |
| April 21    | State Bible Drills; Parkway, BC, Jackson/Calvary BC, Jackson; 1:30-3:00 p.m. (DT)<br>Disaster Relief Training; Central Hills Retreat; 9 a.m.-Noon (BRO)   |
| April 21    | Interpreter's Workshop; Camp Garaywa (CoMi)   |

Gatesville Church, Crystal Springs, held an ordination service for its new deacons. Ordained were Albert Davis, Craig Merchant, and Haskell R. Turner. Talmadge Smith, director of missions, Copiah Association, delivered the message. Phil Mullens is pastor.

Jeff McLelland, assistant professor of music, William Carey College, played a recital March 27, in Dothan, Ala., at First Baptist Church for the Dothan Chapter of the American Guild of Organists. He also appeared in a television interview. His next concerts are at USM on April 23 and University Church, Hattiesburg in the evening service on May 20.



Direk Aroyakosol, at-large member of World Vision International, visited Clarke College recently. Aroyakosol toured the campus and visited with faculty and staff to discuss progress and changes at Clarke since he was a student there in the early 50s. He is a native and resident of Bangkok, Thailand. He is pictured with J. B. Costilow.



A plaque was presented to N. L. Shoemaker Jr. recently in appreciation of his years of service as music director of Clara, First Church. A reception was held in Gilbert Hall in his honor. Mitchell Smith is pastor.

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# Beyond the shadows — an empty tomb and hope

By Wayne Campbell  
John 20:1, 11-18

The artist Zwiller painted a picture entitled, "The First Night Outside Paradise." Adam and Eve have been expelled from the Garden of



Campbell

Eden and are preparing to spend their first night in the wilderness. In the distance is the figure of an angel with his flaming sword, but the eyes of the couple are not fixed on him. They are gazing far above him; and there, outlined in light, faint but unmistakable, is the form of a cross. With expressions of awe and wonder, they are staring toward it, as if attempting to fathom its mystery. Thus the artist conveys the hope God offered to man in his fallen condition.

Mary Magdalene saw Jesus die on the cross. She knew his body had been placed in the tomb of Joseph of Arimathea in the garden nearby. Early on the first day of the week, she returns to the scene with the herbs and spices that were

## LIFE AND WORK

part of the burial preparation. She has come to render what she considers to be the last service she will have the privilege of offering him.

Mary's love for Jesus had its origins at an earlier point in his ministry when he had met her need. Mark (16:9) identifies her as one "out of whom he had cast seven devils." Luke (18:2, 3) mentions Mary among those who "ministered to him of their substance."

Upon approaching the grave, she saw that the stone had been removed from the opening. Likely assuming that either grave robbers or the enemies of Jesus had gotten there before her, she ran to get Peter and John. After making their examination of the grave and its contents, the two disciples returned home, leaving Mary outside the tomb weeping. Combined with her grief was the frustration of being unable to do for Jesus the service she had lovingly planned to perform.

It is possible to be so preoccupied with one's grief that one misses whatever help may be offered, to allow sorrow to blind one to the clues

of the Divine Presence with us. It had not occurred to Mary at this point that the removal of the stone pointed to the solution of the mystery. Likewise, the grave clothes lying in their peculiar positions and the two men in white inside the tomb were clues related to the missing body.

Only when the one she mistakes for the gardener addresses her by name does the light of truth beautifully dawn for Mary. If you or I had served as Jesus' appointment secretary, we likely would not have planned his first post-resurrection appearance to be to Mary Magdalene. Perhaps his mother, or maybe his eleven apostles would have been chosen for that slot. We do not know why she was chosen. Perhaps it was because of her obvious love, or her critical need. Regardless of the reason, doubtlessly the most meaningful word she ever heard was her own name spoken by the resurrected Lord in the glorious moment.

And in what must have been a highly emotional scene, she fell at Jesus' feet, clasping him in her arms as tears of sorrow turned to tears of relief and joy.

Jesus' response (vs. 17) is rendered in the

NASB, "Stop clinging to me . . ." Mary had come to the tomb expecting to find a lifeless body to which she could render a final service. She found instead the One she sought, alive! And she is reluctant to let him go, not realizing he will no longer be bounded by space and distance.

While it is natural to want to provide decent burial for the body of one we love, we should never equate that loved one who has died in the Lord with the lifeless body. Although we may not understand it all, we know that his resurrection assures that the believer who exits his earthly dwelling goes to be with the Lord. Furthermore, we will one day have glorified bodies like his. In the meantime, we do not sorrow like those who have no hope. For he can speak personally to us in the shadows of a graveyard or at any other point of need.

Although there are no Sherlock Holmes figures in this story, we must observe that the solution to the mystery of the empty tomb was — and is — elementary. Elementary to the Christian faith; elementary to the Christian's hope.

Campbell is pastor, Chunky Church, Chunky.

# "He is risen!" Three words that changed the world

By N. Allan Moseley  
Matthew 27:57-28:20

The gospel writers tell the story of the resurrection from different perspectives. Different vocabulary is used to communicate the same



Moseley

basic facts. However, when Matthew, Mark, and Luke recorded the words of the angel to the women who came to the tomb, they used the same three words (one word in the Greek) to convey the message that is the central truth of the Christian faith — "He is risen!" Those three words have changed the world. Some words have that kind of power because of the event or person that stands behind them. We remember Douglas MacArthur's "I shall return," because he did. "Ne Plus Ultra" ("No More Beyond") is remembered as a motto on Spanish coins because Christopher Columbus shattered the erroneous belief that inspired those words. And how many lives have been changed by those three powerful words, "I love

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you?"

The message of "He is risen" has not only changed countless lives; it has changed the direction and thinking of our world. Those words have changed the way we look at Jesus. The resurrection proves that Jesus was more than just a good man or a prophet. Jesus had claimed to be God (John 10:30), but it is one thing to make such a claim and quite another to prove it. In the fifteenth century there were those who claimed that the earth was round, not flat, but until Columbus sailed west and found a new land, many remained unconvinced.

Unlike other religions, Christianity is based on the historical fact of a risen Lord, not merely on beautiful sayings or wishful thinking. On the island of Ceylon there is a Buddhist object of worship — it is a tooth that is allegedly from Gautama Buddha. Long lines of people file by to venerate this artifact protected in a glass case. They are like those who line up outside the tomb of Mohammed in Mecca, and like

those who stand in arctic temperatures in Moscow to file past the embalmed remains of Vladimir Lenin. All of these freely admit that the one whom they worship is dead; but we proclaim a Lord who is risen, remains alive, and is therefore able to save (Hebrews 7:25). Jesus, the Messiah, is unique, and his resurrection has proven it.

Three days after Mahatma Gandhi was assassinated in 1948, the radio stations in India continued to eulogize the father of India night and day. Mrs. Naidu, a famous Indian Hindu poet, was in charge of a broadcast on Sunday, three days after Gandhi's death. She said, "O Babu ('little father'), come back. We're orphaned without you. We're lost without you. Come back and lead us." E. Stanley Jones was a Christian missionary to India and he heard that broadcast. His response to it reflects the difference that the resurrection of Jesus has made. He said, "I could sympathize with the eloquent plea of a stricken heart, representing a stricken nation, but . . . I thought, 'O God, I'm grateful I don't have to cry that cry for the leader of my soul: O Jesus, come back, Come back. We're orphaned and stricken without

you.' I do not cry that cry. He has come back. It is the third day and he's alive. And wherever your heart whispers, 'Help,' he's right there to give that help."

The cosmetic differences made by the resurrection of Jesus are obvious to everyone. The word "Easter" appears on our calendars. Children hunt for eggs and we eat chocolate rabbits (neither of which has anything to do with the resurrection of Jesus). The deeper and lasting difference made by the words, "He is risen," is made one person at a time. He is alive, but some live as if he were still dead. Only when one puts faith in him and receives his grace can one experience the difference he makes, for then he lives inside the one who receives him.

Rumiko Uematsu, a Japanese graduate student at Ohio University, became a Christian last year during a small-group Bible study led by the ministry of "International Students." This year she says, "Now that I'm a Christian, the resurrection means that Jesus is not just another man, but he is God and has demonstrated it!"

Moseley is pastor, First Church, Durham, N.C. (former pastor of Bayou View, Gulfport).

# Resurrection and faith — Thomas believes

By Tommy Vinson  
John 20:19-32

Thomas made the mistake of believing his doubts and doubting his beliefs. He was so convinced of the hopelessness of the situation, that he did not even make the effort to show up on that first Sunday evening (vs. 19-23).



Vinson

His absence from the fellowship of the other apostles was not due to a lack of love for Jesus, but rather to sheer despondency. He wanted to be alone to nurse his feelings of disappointment. This is the worst thing which one can do in such circumstances. He missed out on the wonderful word of peace which the Lord Jesus gave to his disciples (vs. 19). Those present had their overwhelming fears of the Jews allayed, and were also given a sense of relief from the shame of having deserted their Lord. Thomas missed out on both of these things. He probably was one of the most miserable people in Jerusalem on that Sunday night.

We really are the loser when we fail to meet with God's people at the prescribed times of fellowship. There were two people who missed that Sunday evening service, Thomas and Judas. I don't really think that's the kind of person Thomas wanted to be identified with.

John McArthur says that Thomas was not a doubter, but a loving pessimist. Someone defined a pessimist as "a person who feels bad when he feels good for fear that he will feel worse

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when he feels better." Thomas's pessimism is expressed when he says, "Unless I see . . . I will not believe" (vs. 25). Here he is presuming to prescribe the conditions on which he will believe. He is really adopting the policy that "seeing is believing." In love our Lord condescends to meet the demands of his weak faith (vs. 27), but in so doing he issues a slight rebuke: "Because you have seen, you believed, blessed are those who did not see, and yet believed." He seems to be emphasizing that we don't approach God through the gate of reason, for God is higher than our human reasoning, but rather through the gate of faith.

One glimpse of the risen Christ was all that was needed to dissolve all of the doubts of Thomas. Earlier, John had taught that the Lord will reveal himself to any earnest seeker (John 7:17). Thomas was sincere. His disbelief was not the triflings of some superficial fool, but was the expression of an earnest soul. God knows if our doubts are real or just some smoke screen to cover an immoral lifestyle.

Out of this encounter we have recorded one of the most wonderful confessions of faith in the New Testament. "Thomas answered and said unto him, My Lord and my God" (vs. 28). This is an incredible confession coming from the lips of a Jew. The deification of any man would be regarded as blasphemy. Thomas felt that he had no other option. In light of the resurrection he could only conclude that he was standing face to face with deity. Jesus did not rebuke

Thomas for this confession. The fact that he accepted this act of worship is a silent acknowledgement to the reality that he was the "God Man."

John's whole purpose in writing this gospel is expressed in verse 31: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name." John did not set out to write an all inclusive biography of the Lord Jesus, but rather to selectively present those incidents in the life of Jesus Christ which

would prove beyond any shadow of doubt that he was indeed the Son of God.

Tennyson wrote fitting lines to describe a dear friend of his who had died. They also suit so well the close of Thomas's study.

Thus he came at length  
"To find a stronger faith his own,  
And Power was with him in the night,  
Which makes the darkness and light,  
And dwells not in the light alone."

Vinson is pastor, Crossgates Church Brandon.

## VBS enrollment up for 1989

NASHVILLE (BP) — Total enrollment and the number of church Vacation Bible Schools increased for 1989, while the number of mission Vacation Bible Schools and Backyard Bible Clubs was down.

A report for 1989 Vacation Bible Schools compiled from the Southern Baptist Uniform Church Letter annual statistical survey, as well as reports from Baptist state conventions, indicates 3,443,676 people were enrolled in Vacation Bible School in 1989, up from 3,351,280 the previous year.

The number of church schools reported was 28,783, up from 28,631 in 1988. However, the number of mission

Vacation Bible Schools was 1,619, down from 2,676 in 1988, and Backyard Bible Clubs totaled 3,218, down from 3,980.

Churches reported 54,611 professions of faith in Christ made during Vacation Bible Schools, for a decrease from the 55,643 of the previous year.

Participants in Vacation Bible School gave \$1,149,137 to the Southern Baptist Cooperative Program unified budget in 1989, for an increase over the \$1,136,144 contributed to the budget in 1988.

In 1989, churches reported 60,057 prospects, or 11.5 percent of the prospects discovered, were transferred to Sunday School rolls.





(Photos by Tim Nicholas)

## Acteens conventions

Acteens Conventions were recently held at First Church, Hattiesburg, and First Church, Grenada. With over 1,200 girls in attendance, there were seven professions of faith, 100 rededications, and eight who surrendered to full time missionary service. In photo at left, center, Rita Land of First Church, Louisville, leads a mission action workshop. These were directed by Jan Cossitt, Acteens consultant, WMU, Mississippi Baptist Convention Board.

Gloria Crittendon, dramatist from Austin, Texas, above, leads a drama conference.

Pam Booth, standing, bottom photo, WMU director, Meadowood Church, Amory, and Jennie Ward, kneeling, Acteens leader, Meadowood, Amory, lead puppet conference.



## New Testament translation banned in Bangladesh

DHAKA, Bangladesh (EP) — The government of Bangladesh recently banned the possession or importation of a Bengali version of the New Testament. The New Testament, known as the "Injil Sharif," is a commonly used and circulated version which uses culturally-appropriate terminology.

The government objects to the Bible, which has been circulated for 10 years there, because it does not include the translator's name, and because it was published in Hong Kong. It also "contains very objectionable materials under the Government Customs Act of 1969."

The book "is to be confiscated... wherever it is found in Bangladesh," a government order read. It is "forbidden to be brought into the country by land, sea, or air."

Missionaries are concerned by the action because the Bangladesh Government has promised freedom of religion in the largely Moslem country. The action could be an indication that further persecution of Christians is forthcoming.

In June of 1988, Bengali President H. M. Ershad decreed that Islam

would be the official religion of Bangladesh. He promised, however, that the Hindus, Buddhists, and Christians would continue to enjoy religious freedoms. Months after that action, Chitta Ranjan Dutta, a Hindu who had founded the Hindu-Christian-Buddhist Organization to monitor the rights of minorities, said that members of these minorities had been made "third-rate citizens." He said it was harder for them to obtain jobs and government appointments, many of which are officially off-limits to non-Moslems.

The Bangladesh Government insists that nothing has changed, however.

It is a rare person who doesn't hope responsibility for his failures will fall on somebody else. It is normal to want to shift blame for our troubles. But shifting isn't easy to do. People don't fool easily. It isn't even easy to fool one's self. Besides, shifting the blame serves no practical ends. It means talking about troubles instead of remedies about past problems instead of future plans. — Norman G. Shidle

## Devotional

### Torn apart

By Paul Miller

With a loud cry, Jesus breathed his last. The curtain in the temple was torn in two from top to bottom (Mark 15:37-38, NIV).

The gospel according to Mark begins and ends with two wonderful acts of God that stamped his approval on the ministry of Jesus. When Jesus came to John the Baptizer to signify the beginning of his earthly ministry, the heavens were torn apart by the power of God. As the Spirit descended in the form of a dove, the Father spoke his affirmation of Jesus. God the Father was in essence saying that Jesus was here on mission and that Jesus and the Father were of the same spirit.

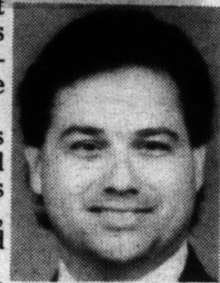
The completion of that mission came to a Roman cross where Jesus gave his life as a ransom for our sins. The final cry of victory was, "it is finished!" The literal meaning is "paid in full." As a slave is bought from the auction block, so did Jesus pay the price for our freedom from sin and death.

As that cry of victory was uttered, the second act of God took place in the temple. The heavy veil that covered the Holy of Holies was torn apart, from top to bottom. Where once only the high priest could enter, all of God's children would now have free access. No longer would man need to go through a priest to God! The cross made the path to God's presence accessible for all of us.

What a gift! In one final act of love, Jesus paid the price for our sins, opened the door to direct communication with Almighty God, and offered to all of us the free gift of eternal life.

Thank you, God, for Calvary!

Paul Miller is pastor, Mantee Church, Mantee.



Miller

## Baptists offer relief to Mexico tornado victims

DALLAS (BP) — Within 24 hours after a tornado ripped through Candido Aguilar, Mexico, leaving 800 people homeless, Southern Baptist disaster relief volunteers were on the scene.

The tornado hit the village, about 50 miles south of Brownsville, Texas, during the early evening hours April 2, destroying 160 homes and damaging another 142.

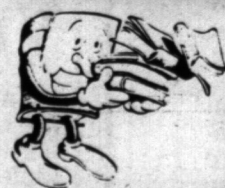
The next day, a Texas Baptist Rio Grande River Ministry medical team

under the direction of Delores York, a volunteer nurse from La Feria, Texas, mobilized at nearby Cone Oasis Encampment. Making trips to Candido Aguilar two consecutive days, the team treated 93 tornado victims. No casualties were reported.

In addition to providing emergency medical care, the team also delivered blankets, diapers, and other supplies.

Volunteers accompanying the health-care professionals read Bible stories to children and conducted preaching services for adults. Thirty decisions for Christ were recorded among the adults April 4, said Jerry Johnson, director of missions for Rio Grande Valley Baptist Association.

David Romero, a member of the governor's staff in Victoria, Mexico, was in contact with local officials to help facilitate the coordination of relief efforts. Romero became a Christian as a result of Southern Baptist disaster relief ministries in northeastern Mexico following Hurricane Gilbert in September, 1988.



## Book reviews

THE PASTOR IN FAMILY MINISTRY by J. Clark Hensley (51 pp.)

The author, contract consultant in family ministry, Mississippi Baptist Convention Board, says that "family ministry as it has now been developed offers the best strategy... the church may have for outreach, evangelism, and spiritual growth... because it is a catalyst to bring all the energies of each church program toward these objectives." This booklet has been mailed during April to all Baptist pastors in the state. Geared to the

pastor's use, it has chapters on understanding the pastor's role in family ministry, the pastor's ministry in family enrichment, the pastor's ministry with senior adults, the pastor's ministry with single adults, and the pastor sharing the shepherd ministry. Hensley himself served as a pastor before he became director of missions and then executive director of the Christian Action Commission, MBC. The treatise, brief and to the point, offers additional resources on the subject. — AWM

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